



THE WEDDING OF MYUNG SHIN LEE AND SANG HOON LEE
 Miller Chapel, Princeton Theological Seminary
 Princeton, New Jersey
 March 16, 1985, 2:00 P.M.

신부: 이명신 양
 신랑: 이상훈 군

오라 우리가 여호와께 노래하며
 우리 구원의 반석을 향하여 즐거이 부르자.
 우리가 감사함으로 그 앞에 나아가며
 시로 그를 향하여 즐거이 부르자.
 대저 여호와와는 크신 하나님이시요
 모든 신위에 크신 왕이시로다.
 땅의 깊은 곳이 그 위에 있으며
 산들의 높은 것도 그의 것이로다.
 바다가 그의 것이라 그가 만드셨고
 육지도 그의 손이 지으셨도다.
 오라 우리가 급히 경배하며
 우리를 지으신 여호와 앞에 무릎을 꿇자.
 대저 저는 우리 하나님이시요.
 우리는 그의 기르시는 백성이며 그 손의 양이라.
 너희가 오늘날 그 음성 듣기를 연하노라.
 시편 95:1-7 (Psalm 95:1-7)

The Wedding Party

Pastor: Rev. Dr. Samuel H. Moffett
 Pastor: Rev. Dr. Jong Hyung Lee
 Maid of Honor: Mrs. Jung Ho Jang
 Bridesmaids: Mrs. Karin Funk, Mrs. Sun Joo Park
 Mrs. Kyung Ja Han
 Bestman: Mr. Dong Hee Jang
 Ushers: Rev. Jong Dae Kim, Mr. One Ho Park
 Mr. Nam Joo Kook, Mr. Jae Ghan Park
 Mr. Ronald In Suk Chu
 Pianist: Mr. Loren Stuckenbruck
 Violinist: Mr. Hans Georg Gonnads
 Soloist: Mr. In Kee Kim
 Mr. R. Scott Herr
 Reception & Flowers: Pottersville Reformed
 Church Choir

To Our Guest: Thank you for being here to help
 us celebrate this happy day.

ORDER OF SERVICE 결혼예배순서

PRELUDE 전주

Nocturnes ----- Chopin
 Sonata in G Major ----- Mozart
 Violin Sonatine G major op. 100 2nd Move.-Dvorak

* THE WEDDING PROCESSIONAL 입장

Wedding Song ----- Contemporary

GALL TO WORSHIP 예배의부름 *Deeply beloved*

PRAYER 기도 - *Admire + we'll thank God*

* HYMN: Great is thy faithfulness 오신실하신주
with a new tempo

기쁨의 SCRIPTURE LESSON 성경봉독 *Rev. Jung Nam Ki*

EXCHANGE OF INTENTIONS 성혼질의

기쁨의 PRAYER 기도 *Dr. Jong Hyung Lee*

THE VOWS AND EXCHANGE OF RINGS 결혼서약과 예물교환

PRAYER 기도 *Mr. Ma ... God*

LORD'S PRAYER 주기도문
 Solo -- A.H. Malotte 독창

PRONCEMENT OF MARRIAGE 결혼선포

BENEDICTION 축도
 Meditation l. prelude; J.S. Bach
 "Ave Maria" ----- Gounod

* REGESSIONAL 퇴장

* The Congregation will please stand

* 표시에 일어서시기 바랍니다.

예식후에 피로연이 있어오니 한 분도 빠짐없이 참석하여
 주시기를 바랍니다.

오 신실하신 주

Great is Thy Faithfulness

Thomas O Chisholm

William M Runyan

1 오 신 신 하 신 주 내 아 버 지 여 늘 람 세 지 시
 2 몸 천 과 또 여 름 가 울 과 겨 울 해 와 단 별 도
 3 내 죄 과 사 하 여 안 위 하 시 고 주 친 히 오 서

Great is Thy faith-ful-ness. O God my Fa-ther, There is no shad-ow of

두 름 없 네 그 사 량 변 함 고 난 지 키 시 며 어 케 나
 다 주 의 것 만 사 물 이 하 나 로 들 어 낸 증 거 신 실 한
 인 도 하 내 오 늘 의 립 되 고 내 일 의 소 망 주 만 이

turn-ing with Thee Thou chang-est not, Thy com-pas-sions, they fail not; As Thou hast

오 늘 이 만 결 각 너 니 오 신 신 하 신 주 오 신 신
 주 사 랑 나 타 내 시 네 be Great is Thy faith-ful-ness! Great is Thy
 만 복 울 내 리 시 네

been, Thou for- ev-er wilt be Great is Thy faith-ful-ness! Great is Thy

하 신 주 난 마 다 새 자 비 베풀 시 려 일 용 받 모 든 것
 faith-ful-ness! morning by morning new mercies I see; All I have need-ed Thy

내 러 주 시 네 오 신 신 하 신 주 나 의
 hand hath pro-vid-ed; Great is Thy faith-ful-ness, Lord, un-to me!

TO CAROLYN . . . [CRAWFORD]

Our prayers are with you on this your Day of Ordination to the Christian ministry.

It is a high calling and a hazardous one, but in so many ways it is also the happiest and holiest and most responsible and most rewarding of any of the ministries to which God calls his people.

You will sometimes be lonely, but never alone. You will need all the gifts with which we see you have been particularly blessed--compassion, faith, patience and understanding.

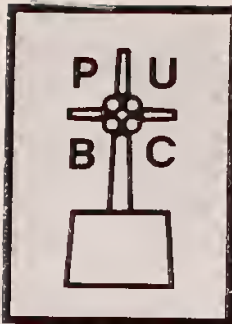
You will sometimes think you have failed, and you may never even know of times when you have succeeded without realizing it. But all the promises of God are yours, and you are His, and you can do all things through Christ who strengthens you.

And some day in the far future when you look back, you will not say that it was easy, but you will know that it was all supremely worthwhile, because it was God who called you, and His way is always right.

Blessings on you and power to you, now and always.

Sam and Eileen Moffett

Sam and Eileen Moffett
Princeton, New Jersey
May 5, 1985



SPRING 1985

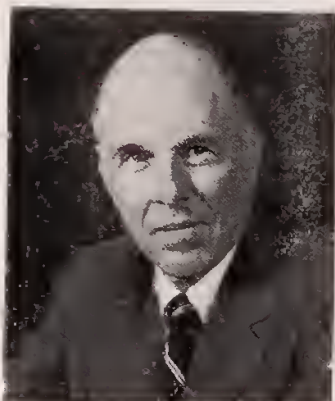
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PRESBYTERIANS UNITED FOR BIBLICAL CONCERNS

**Missionary Statesman,
Sam Moffett, at
PUBC/CFP Breakfast**



Dr. Samuel Moffett

Dr. Samuel Hugh Moffett, Professor of Ecumenics and Mission at Princeton Seminary, will address the jointly-sponsored breakfast of Presbyterians United for Biblical Concerns and Covenant Fellowship of Presbyterians in Indianapolis.

The breakfast scheduled for Saturday, June 8, at 6:45 a.m. in the Hilton Hotel, is expected to draw hundreds of commissioners and visitors attending the 197th General Assembly (1985).

Moffett served as a missionary to China for four years (1947-51) before his arrest and expulsion by the Communists. After a four-year hiatus in the United States, he went to Korea in 1955 as a missionary/fraternal worker. Here as an indefatigable worker, he served as educator and administrator at some of Korea's most prestigious universities and seminaries, including the Presbyterian Theological Seminary in Seoul and the Yonsei and Soongjun Universities. He and Eileen, his wife, returned to the United States in 1981.

Continued on Page 3

EVANGELISM AND PEACEMAKING: ARE THEY INSEPARABLE?

by Grady N. Allison

More than a few have questioned the relationship between evangelism and peacemaking. Do they fit together in the work of the church and in the life of Christian discipleship?

The relationship between peacemaking and evangelism assumed by the action of the 196th General Assembly (1984) has a sound Biblical and theological rationale. The same basic experience of reconciliation to God through Jesus Christ as Lord and Savior qualifies one both to be an evangelist and a peacemaker. The Bible depicts the human condition as being that of alienation from and rebellion against God. In that context Isaiah 1:18 says, "Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be white as snow; though they are like crimson, they shall become like wool" (RSV). The Hebrew phrase translated as, "...let us reason together" can just as legitimately be translated, "...let the conflict between us cease" or "...let us bring our dispute to an end." God is making a peace proposal to rebellious, alienated humankind.

The basis for this peacemaking transaction is given in Colossians 1:20: "And through (Christ Jesus) to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of His cross". The result is stated in Romans 5:1: "Therefore since we are justified by faith, we have peace with God through our Lord Jesus Christ." There are two logical expressions of this basic redemptive, peacemaking event. One is expressed in 2 Corinthians 5:20: "So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." The other was stated by Jesus in the Sermon on the

Mount, "Blessed are the peacemakers, for they shall be called the sons of God" (Matthew 5:9). Those who experience the peace with God that reconciliation through Jesus Christ provides, discover that it provides the basis for being at peace with themselves and will all of those about them. Not only do they experience this peace, but they want to talk about how it happened, what it has done for them, and what it can do for others.

It seems then that being a peacemaker and being an evangelist are both normal expressions of one's having experienced the basic redemptive, peacemaking event of being reconciled to God through repentance and faith in Jesus Christ. It seems, also, that being a peacemaker or an evangelist is not an elective for one who has experienced God's peacemaking, saving grace. Both are the legitimate work expected of every follower of Jesus Christ! That being the case, it is logical for evangelism efforts and the work of peacemaking to be joined together in the work of the Presbyterian Church (U.S.A.).

The "Report of the Special Committee on Evangelism and Church Growth" (1984) calls for that kind of joint effort. The Presbyterian Evangelism Program and the Presbyterian Peacemaking Program have responded by producing a joint resource to assist particular churches in doing evangelism and peacemaking cooperatively. It is entitled *HOW BEAUTIFUL UPON THE MOUNTAIN* A RESOURCE FOR PEACEMAKING AND EVANGELISM IN THE CONGREGATION. This booklet includes a three-session study on peacemaking and evangelism and five program suggestions for congregations which involve both peacemaking and evangelism. This

Continued on Page 5 p. 1

1985

Abortion in America: A Season for Creative Moral Awareness

by Kenneth Vaux

I have been forced out of my silence. In recent years as our Presbyterian church has dealt again with the issue of abortion I have become increasingly distressed by a clear departure from our biblical and reformed moral heritage. I was also deeply offended by the grievous violation of due Presbyterian process in the consideration of the issue. Still, in recent months I thought it better to focus my contribution to the social teaching of the Church to the issues of life, health and peace. It now becomes clear that I cannot avoid the issues of death, violence and disruption. As the issue of abortion appears ready to surface again before the 1985 Indianapolis General Assembly may I share some experiences and reflections about the posture and process of the church in this agonizing issue?

In 1981 I was appointed Chair of the UPUSA Task Force on Science, Medicine and Human Values. This task force was established to help the Church ponder the issues of biomedical science and its impact on human life in the areas of genetics, birth decisions, health-care delivery, interventions in death and dying, et cetera. Working with Dean Lewis, the Staff Director of the Advisory Council on Church and Society (ACCS), we appointed a carefully balanced commission of men and women—Anglos and ethnics, conservatives and liberals; a commission which promised to serve the church well as she deliberated these profound issues.

Almost immediately the process was subverted. The Council of Women and the Church insisted that it appoint another set of persons to the committee who would represent the particular concerns of women. Since we had already given careful attention to that need, we now found ourselves with a commission strongly prejudiced towards pro-choice advocacy on the abortion issue.

During the second year of our work I was asked to prepare a draft of what would become the committee's report on Biomedicine in the Reformed Tradition. At that time I was on leave from The University of Illinois School of Medicine working in the history of medicine in Oxford, England. In the fall of 1982 I presented this draft to the committee. Most of the document that was finally approved by GA was true to that original

document. The abortion document was rejected and in its place was substituted a document that strongly advocated pro-choice and the moral legitimacy of abortion as a last-resort measure of birth control.

In the waning days of the committee's work a minority document was drawn up by myself and several other members of the committee. This minority Report was never given a hearing at the Advisory Council, the General Mission Council or the General Assembly. It is only after the persistent urging of laypersons and clergy across the church that I have been persuaded to bring before the church an expanded version of that original draft and minority statement.

The spirit and substance of my basic document became the 1983 GA Report: *The Covenant of Life and the Caring Community*. The diverging abortion document became *Covenant and Creation: Theological Reflections on Contraception and Abortion*. (I must admit that I welcome this latter document as the most rigorous document yet produced by a Mainline denomination justifying the pro-choice position. Nevertheless, I contend that it seriously departs from the direction of biblical and reformed ethics and does not reflect the moderate evangelical ethic of the great *Consensus Fideium* of our church.)

Sam Moffett at GA Breakfast

Continued from Page 1

Recipient of many awards including an honorary degree (Litt. D.) from Yonsei University in Seoul, Moffett has authored a half dozen scholarly works on missions in Korea.

Dr. Moffett, an Advisory Board member of PUBC and member of the Seminary Committee, will address the breakfast on the theme "A Great Announcement, a Great Commandment, a Great Commission."

Tickets for the breakfast can be obtained at the General Assembly ticket booth or from the booths of PUBC and CFP.

MJW

Presbyterian Congress Packs Spiritual Wallop

Most of the 7,000 Presbyterians who were on a pilgrimage to Dallas, January 7-10, in quest of renewal were not disappointed. The Presbyterian Congress on Renewal drew 6,000 registrants (7000 average attendance) from 50 states and 9 foreign countries.

Scholarships, enabling seminary students and pastors with limited resources to attend, totaled \$135,000 out of a budget of about \$1,100,000. Funds still needed to close the books in the black, are approximately \$80,000. Offices for the Congress will close officially on June 30 in Dallas. But the Congress was as much a *process* as an event. Registrants carried away not only the inspiration of Worship and energizing of sermons in plenary sessions, but new models of ministry and clarity of mission from workshops and informal moments of "connecting."

The impact of the Congress will be felt for years to come. The COMMUNIQUE has learned that at least two Synods and five Presbyteries are making plans for regional follow-up in the immediate future.

The Congress was a first attempt by evangelical groups to "showcase" what and who we are as Presbyterians. As such it was not without detractors who criticized the Steering Committee for eliminating a workshop of Presbyterians for Lesbian-Gay Concerns (PLGC) to promote the pro-homosexual lifestyle.

The Program Agency Board expressed concern that the event was not sufficiently inclusive of ethnic minorities and women despite the fact that the national steering committee made a deliberate attempt to provide a balanced roster of leadership in all levels.

Many felt the worship services could have been shorter and less "high church" and that more free time should have been built in for prayer, KOINONIA and relaxation. Ethnic minorities were only marginal in attendance, an acknowledged weakness by the architects of the Congress.

But on balance the Congress was certainly an epoch-making event which pooled extraordinary talent from many segments of the church to produce a powerful spirit-filled experience.

Ernie Lewis, Congress director, summarized, "It was designed and lovingly given as a gift to the whole church. The Congress and its results now belong to you and to Him."

MJW



PRINCETON
THEOLOGICAL
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31 Alexander Street
Princeton, NJ 08540
August 5, 1985

Dr. Chul-Ha Han
President
Asian Center for Theological Studies and Mission
187 Choong Jeongro 3-ka
Seodaemun-ku
Seoul, Korea 120

Dear Dr. Han:

Thank you for your kind letter of July 25. I was delighted to hear your good news about ACTS. Despite all the many problems you have faced over the years, I admire the way you persevere and continue to trust in the Lord's support and encouragement in the great work to which He has called you.

Yes, I will be retiring next year. The four years since I left Korea have gone by surprisingly fast.

How kind you are to invite us back to Korea. The thought is tempting indeed, and is not beyond the realm of possibility. But I wonder whether it is not too big a step to take after the age of 70.

For the first year or two after retirement, though, I must take the time to finish the History of Christianity in Asia on which I have been working so long. For that I will need to be near a University library either here or in England.

We hear good things of continuing progress at ACTS from Marlin Nelson. You are much in our prayers.

Sincerely,

Samuel Hugh Moffett

SHM/nrb

Samuel Hugh Moffett, Henry W. Luce Professor of Ecumenics and Mission, 609-683-1268

31 Alexander Street Princeton, NJ 08540

4

ACTS asian center for theological studies
and mission

187 Choong Jeongro 3-ka, Seodaemun-ku Seoul, Korea 120/Tel 363-3247-8

Cable Address ASIATHEOCENTER, Seoul, Korea

July 25, 1985

Dr. Samuel H. Moffett, Professor
Princeton Theological Seminary
31 Alexander Street
Princeton, N.J. 08540

Dear Dr. Moffett:

It was a surprise for me to hear that you are retiring from Princeton, though I do not know the exact date of your retirement. My immediate thought was that you could spend a good amount of time at ACTS, particularly on our Yangpyeon Campus. I have been struggling very hard to solidify that beautiful site as a mission center for all of Asia. In fact, some time ago Dr. Nelson asked me if he could write to you about the possibility of your returning to work with us here. I do not know whether or not he has written to you about this, but now that I have learned about your plan to retire, the possibility of you joining us again is more probable.

Since you really started ACTS and since ACTS is still struggling to establish itself, your presence is very much needed. Indeed, the foundations of ACTS are shaking, so your presence would surely help us greatly. You will find that ACTS is just the same as when you left.

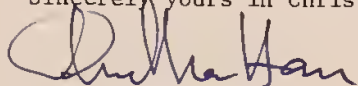
Perhaps the number of overseas students may have increased slightly, so my hope is that you would establish a home at the Yangpyeon Campus so that you could really educate our overseas and Korean students, all of whom aspire to evangelize Asia.

Please take into consideration this sincere hope of both Dr. Nelson and myself and relate this request to Eileen. I believe that she would have an important role as the mother of the campus and as a comfort to our overseas students.

Dr. Ruth Eshenaur, who majored in communication studies at Syracuse University and Southern Illinois University, is adding to our international faculty.

Please convey my warm greetings to Eileen. With best regards,

Sincerely yours in Christ,



Han, Chul-Ha, Th.D.
President

HCH/rme

cc: Dr. M. Nelson and Mr. D. Weyerhaeuser

President, Han Chul-Ha, Th. D.

The Global Mission of Our Presbyterian Church

A Great Announcement; A Great Commandment; A Great Commission

INDIANAPOLIS, 6-8-85 (PCN) — Presbyterians here were warned that "world mission without conviction would fail" because mission is not only related to the "coming of the Kingdom but also means proclaiming it." Rev. Samuel H. Moffett, professor of ecumenics and mission at Princeton Seminary, said "Liberals are busy building the Kingdom and forget the King, confusing the two in definition."

In Dr. Moffett's view, the social gospel is not complete. "Good news to the poor, sight for the blind, release of the oppressed" must be seen in a global perspective. "There are 450 million people physically hungry in this world, but 3 billion are spiritually hungry," he asserted.

My subject is the Biblical base for mission. I have heard from some people who are critical of recent trends in mission that what we need is a return to "Great Commission" missions. I'll agree with that but it is not enough. One-text for missions is too narrow a base.

The same thing is true for structure. I believe that a one-legged structure for missions, one agency for all the mission programs of our church around the world, is as inadequate as a one-text Biblical base for global Christian missions.

Of course it is the whole Bible that is our theological foundation, but if we must simplify, at the very least we need three legs, as a stool needs three legs or it topples over. My three indispensable Biblical legs for mission are the Great Announcement (Lk. 4:16-20), the Great Commandment (Mt. 22:36-40), and the Great Commission (Mk. 16:15-16).

Even that is too weak. It takes a fourth leg to change a stool into a respectable chair. The announcement, the commandment and even the commission are meaningless without the Christ who gave them. The all-important word in mission is not the world, and not even announcement, commandment or commission, but Christ. "The mission is Christ", wrote Max Warren years ago.

If we start with the world in shaping our agenda for mission, as some theologians of mission have advised us to do, our limits are already set by what we know or think about the world, and then all too often we end up not with a global perspective, but with ourselves. That makes for a very small perspective. Like the Aucas Indians Elisabeth Elliot tells about. You remember how her husband Jim was killed by the Aucas in one of this century's most memorable missionary martyrdoms.

Thirty years ago five young fellows barely out of college were run through by the sharp spears of the fiercest, most primitive tribe in the Ecuadorian jungle. Two years later, Elisabeth Elliot and Rachel Saint, unafraid and undeterred by the savage murder of a husband and a brother, went back into the jungle alone. And where the men had failed, the two women won their way into the hearts of the Aucas.

"Where do you come from?" one of the Indian women asked Elisabeth. How could she answer? America? The Atlantic seaboard? Philadelphia? The Aucas knew nothing about nations and continents and oceans. Their whole world was only what they saw: the river and the jungle. So Elisabeth quietly answered, "We come from down the river."

Like the Aucas, many of us approach the world mission of the church with a "just down the river" mentality. But Christian mission begins with God and the Lord Jesus Christ, who formed the galaxies and flung the stars across the sweep of his creation.

I read recently that scientists have reached out 20 billion light years into space trying to measure the scope of God's creation, and have not yet found its limit. A distance of 20 billion light years is 20 billion times 30 million times 186,000 miles. Figure that out on your computer, and you still have not reached the end of God's creation. That is God's perspective on mission. It makes our earth little more than one small spinning speck of matter in God's great universe.

Yet God sent his Son, his only Son to this spinning speck as a missionary. "For God so loved the world that He gave his only begotten Son that whosoever believes in Him should not perish but have everlasting life." And suddenly, in

God's perspective, the tiny, walking bits of life on this small speck of matter take on a consuming importance as the climax of all his creation, and the objects of his eternal love. The global mission begins with God.

It begins with God in Christ. "And God was in Christ reconciling the world to himself." (2 Cor. 5:19). "The Christian mission is Christ." It does not belong to any individual, or any group or society to define — not even to any church. It belongs to God who "sent his Son, and it is Christ because in the Son alone do we find God's perfect will for the world embodied," wrote Max Warren. David Livingstone had said much the same thing long ago, "God had only one Son, and He made that Son a missionary".

With the Great Commission Christ passes on the mission to us. "As the Father sent me, so send I you," is John's version of the Commission (John 20:21). Even the Great Commission is no one-text base. There are five texts of the Commission in the New Testament, one in each of the four gospels and another in the Book of Acts.

But before we focus on these extremely important commissioning passages, let me remind you again that the church's world Christian mission is not based on proof-texts. It proceeds from the whole heart of the revelation of God in Jesus Christ through the Holy Spirit as given to us in the Scriptures. It is trinitarian, and it is Biblical, and its complete force and meaning cannot be grounded in any isolated passages of our own choosing but only in the whole Word of God.

However, since we rarely have time to study the whole Bible at any given time, let me urge you that when we seek a Biblical view of missions, as a minimum let us link any emphasis on the Great Commission with two other extremely important seed texts in the New Testament. To the five texts of the Great Commission (Matt. 28:18-20; Mark 16:15-16; Luke 24:45-49; Acts 1:8; and John 20:21 and 17:18) add the Great Announcement of Jesus in Luke 4:16-20, and his Great Commandment in Matthew 22:36-40.

The Great Announcement. "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was... And he stood up to read; and there was given him the book of the prophet Isaiah (61:1-2): 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.'" And he began to say to them, "Today this scripture has been fulfilled in your hearing."

This passage makes two extraordinarily important points about Christian mission. First, it relates mission to the coming of the kingdom. It not only announces that the Kingdom of God is already here; it begins to describe what the coming of the Kingdom means. It means good news to the poor, release to captives, sight for the blind, and liberty for the oppressed. It is a social gospel.

If to some that smacks of heresy, all I can say is, "It's Biblical." Here is our evangelical justification for social action in Christian mission. It is our Biblical justification for good works, and education and healing and justice as an integral part of the missionary task. It broadens the whole scope of mission.

It is no accident, I am sure, that the pioneer who opened up the closed country of Korea a hundred years ago — we have been celebrating the centennial of Protestant missions in

Korea ever since last September — was a medical doctor, a layman.

Horace Allen landed on the Korea coast in September 1884. America had just signed a treaty with that closed land, a treaty which made no provision for mutual recognition of freedom of religion. When Allen made his way to the capital, the dismayed American Minister (ambassador) told him, "You can't stay here. Missionaries and foreign religions are not allowed." But by the grace of God the ambassador's wife was a hypochondriac, and there were no western physicians in Korea. She whispered in her husband's ear, and the diplomat thought it over again. "Perhaps," he said, "if you will act as a doctor for the American legation we can arrange to have you stay."

And good works — healing, sight for the blind — not evangelism opened the door for the gospel and prepared the way for the hundred years of miracles in Korea that followed.

No Kingdom Without the King. But in so broadening the good news as the announcement of the coming of a kingdom where the blind are healed, the poor are fed and the oppressed liberated, some, lately have begun to distort it and take it out of focus by consciously or unconsciously omitting the final phrase of the Great Announcement: "the acceptable year of the Lord." This affects the whole meaning of the passage. It is the focussing phrase, a messianic phrase that lifts it out of utopian fantasy into the reality of the Kingdom of God.

It speaks not just of the coming of a kingdom, but of the coming of the King. Jesus, having quoted Isaiah, "The Spirit of the Lord is upon me to preach the good news" (the Greek word is "to evangelize"), lays aside the scroll and quietly announces, "Today this Scripture has been fulfilled in your eyes." There is no Kingdom without the King.

And there is no Christian mission without this double announcement: **The King and the Kingdom!** Why do we let Christians today separate them — evangelicals busily proclaiming Christ as King and Saviour but often missing the amazing breadth of His Kingdom; and liberals busily trying to build the Kingdom but forgetting, too often, the saving, ruling King.

There is nothing quite so crippling, I must say again, both to evangelism and to Christian social action as to confuse the two in definition, or to separate them in practice. A world mission must keep them together. The Great Announcement belongs with the Great Commission in our mandate for mission.

The Great Commandment But there is another word of the Lord that belongs beside the Great Announcement as a building block for mission. It is the Great Commandment (Matt. 22:36-40).

"You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And a second is like unto it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." On these two commandments — not on the Great Commission!

We must not let busyness about the mission take us away from this pivotal, two-fold, anchoring demand of God who is the author of all mission. First, the demand for vertical commitment. "Thou shalt love the Lord thy God with all thy heart..." echoing the Old Testament's "Thou shalt have no other gods before me."

In the dark days in Korea before World War II the Japanese conquerors came to Korea's Christians crushed under imperial military rule, with this deceptive offer of a compromise. "You already worship three gods, Father, Son and Holy Ghost. All we will ask you to do is to add a fourth God, the Japanese emperor." And they could not understand why Korea's stubborn Christians refused to make that simple, appealing compromise.

One reason the Korean church has grown, doubling its membership in



Rev. Samuel H. Moffett, Ph.D., speaking at the jointly-sponsored Presbyterians United for Biblical Concerns/Covenant Fellowship of Presbyterians breakfast at the General Assembly.

every decade, every ten years since the War, is that it held firm to the first commandment. "Love God with all your heart."

But there is another half to the great commandment: "And thy neighbor as thyself." A world mission without compassion is no Christian mission at all, and a mission of compassion can cover a multitude of missionary shortcomings.

Dr. James Hall, an early pioneer in Korea, was so busy caring for the sick and dying that he never really learned the Korean language. But when he died, after only a few short years on the field, a Korean said at his funeral, "He never learned to speak our language, but he loved some of us into the kingdom."

The Great Commandment, with its two lines of commanded commitment, the vertical line of love to God, and its horizontal line of a love that reaches out without discrimination around the world to all humanity, those are the lines of power for mission. Take any other direction, any other line, and we pull out the plug, or cut the cord. The power stops. The Great Commandment is a missionary commandment.

The Great Commission

The Great Announcement; the Great Commandment, and now the Great Commission. "Go ye into all the world, and preach the gospel." I do not think I need to dwell on this aspect of our base for mission. It is familiar territory. It is our mandate to globalism in mission. We all know that. Then why have we not obeyed it? Or do we think we already have? If we do, here are some figures that might make us all pause and question that assumption.

Four-hundred and fifty million people are physically hungry, without bread in this world. Three-thousand million (3 billion) people are spiritually hungry, without the bread of life, Jesus Christ. We must learn to keep our global perspectives themselves in perspective.

As we learn to love our neighbors, the 450 million who are starving with a hunger we can see every night on TV with our eyes, and try in every way possible to serve them, how can we pass by on the other side the 3,000 million who have not yet found Christ as the bread of life?

This was in large measure the challenge that sent me to China years ago. Dr. Robert E. Speer stood one day in the Princeton Chapel, took out his watch and said, "Your watches could tick for 9½ years without numbering the lost without Christ in China alone." Today the same watch could tick for many years longer.

In today's world, 2 billion out of the 3 billion non-Christians in the world are reckoned to be not even in close enough contact with Christian neighbors to hear the good news first hand.

So "Go ye into all the world." That is the Great Commission. It says "all the world". That includes Europe and North America, and if your ministry is to be here in the West, your mission will be in one of the most critical areas of Christian decline in the world. On all the other continents the number of Christians increases every year. In Europe and North America the number of practicing Christians decreases on the average at the rate of 7,200 a day.

We Presbyterians are not only losing church members at home — in the former United Presbyterian church we lost almost one-third of our church membership (29%) in just 17 years from 1966 to 1982 — we are also sending out fewer Christian workers around the world.

Now that is not all loss. The third-world churches are growing so fast they are taking up some of the slack with a dynamic missionary movement of their own. We have the beginnings of a global partnership in mission which has been called "the great new fact" of our age.

But we in the mainline churches are not doing our part. The decline in the overseas church missions of what some call the "ecumenical denominations" is shocking. The percentage of decline in overseas career missionaries in some major American denominations between 1972 and 1979 is almost unbelievable: Episcopal 79 percent decline, United Presbyterian 72 percent, Lutheran Church in America 70 percent, United Church of Christ 46 percent, Methodist 46 percent, Southern Baptists, by the way, in that same period, reported an 88 percent increase.

But let me close with some good news from the third world to balance this global mainline gloom. By contrast with Europe and North America, where the number of practicing Christians is decreasing by 7,200 a day, in East Asia the number is increasing by 1,000 a day, in South Asia by 1,200 a day, and in Africa by an amazing 16,400 a day.

Africa is no longer the "dark continent." In terms of Christian expansion and vitality it is one of the brightest spots on the globe.

Now we do not worship numbers, but why should we abandon our own responsibility and leave to the third world churches the work of Christian proclamation and growth? Is there no global perspective left for us? Must we continue to decline? Is that our missionary strategy for the future, with two-thirds of the world still not effectively reached with the good news of Jesus Christ? What we need is more Christians engaged in active missionary witness, not less.

God's will for us is still by way of the Great Announcement, and the Great Commandment, and the Great Commission, and always in the name of Christ.

Years ago a professor from Yale came out to visit Korea with the best of motives. He wanted to see missions at first hand, and lend a helping hand if he could. He asked if he might preach in a country church, so on Sunday morning he was taken out on a short trip.

The professor began impressively. His first sentence was, "All thought is divided into two categories, the abstract and the concrete." But his translator was a missionary. The missionary looked at the congregation of farmers and grandmothers and barefoot children, and translated without hesitation, "I have come here all the way from America to tell you about the Lord Jesus Christ."

The Announcement, the Commandment, the Commission, all are important, but the mission is still Christ, the Christ of the announcement, and the Christ of the commandment, and the Christ who gives the commission.

9/5/85

Dear Dr Moffett,

EC70, your reading course, is currently closed. The limit that the registrar's office is working with is three students. I mentioned that you had indicated that I could take the course with you if there were less than five students and while Judy Lang took my word, she would probably appreciate a note from you stating your willingness to have me as a fourth student in EC70.

You will find the two copies of the EC70 course sheet enclosed. Thank you for being willing to let me work with you on this. While I wish that I didn't need to do this work to complete my M.Div., I am looking forward to what I will learn in doing the work.

In Christ,
Tom Willcox

Where's the Power?

Investigation Log, 1985
Sept. 11, 1985

By Rev. Samuel H. Moffett, Ph.D.

Where's the power? I love the Church; I believe in it, I love our own Presbyterian segment of the Body of Christ most of all, but where's the power?

I was so discouraged about the Presbyterian Church 40 years ago that I wrote to my father, "I don't think I'll go to Princeton. I'm not sure I want to be a Presbyterian."

My wise father wrote back. He said, "Sain', you'll find a lot of good Christians outside the Presbyterian Church and a lot of good missionaries, but before you make your decision, why don't you look around and see if you can't find some places here and there where the Holy Spirit is working through Presbyterians. And if the Holy Spirit can work through the Presbyterian Church, perhaps you can."

There is power in our Church. There is power because the Spirit has promised it power, and it still works in the church. I came across a letter from Africa from some African evangelists telling how they preached the Gospel there in East Africa. "We did not begin to preach," they said, "until we had called for the power of God. That power came. We took it and went forth to preach, and people came confessing Jesus like the fish of the sea in number."

There comes a time to stop criticizing the Presbyterian Church and to try praying for it. And when the power comes, don't keep it for Presbyterians; take it out to the rest of the world.

The power is for a witness. Two-



Rev. Samuel H. Moffett

thirds of this world still does not have enough to eat. It goes to bed hungry every night. Mission is feeding.

Still most of the world suffers and lies in pain. Mission is healing.

More than half of the adult world is blind. It doesn't know how to read. Mission is opening the eyes of the blind. It is literacy.

Most of the world is oppressed by unjust powers. Mission is liberation.

Go forth and feed and heal and open the eyes of the blind and liberate, and still you have not fulfilled your mission because two-thirds of this world has the greatest need of all. It still does not know the Lord Jesus Christ as its savior.

Where's the power?

If we don't have it, perhaps it's because we've forgotten to ask for it.

Those African evangelists said, "We did not begin to preach until we had called for the power of God." That power came. We don't call for the power, we don't get it, and we complain about it.

We're more naive even than the Arab chieftains Lawrence of Arabia brought with him to the Paris Peace Conference. I suppose you have read the story. Those men of the desert were amazed at many things, but nothing surprised them quite so much as the running water in their hotel room.

They knew the scarcity of water and its value, yet here it was to be had by the turning on of a tap, free, exhaustless. And when they were ready to leave Lawrence caught them trying to detach the faucets so that out there in their deserts they might always have water.

Presbyterians, behind us are all the reservoirs of God's power, and we try to detach the faucets instead of just turning on the tap. The promise is for any who will believe and receive.

When by faith and by grace we turn the taps, and the power flows, then watch out. Because it's the Holy Spirit who controls the temperature, the Spirit works when and where and how He pleases. You pray for cool refreshing and a still small voice. Watch out. Perhaps He'll send the fire and the earthquake. And you pray for the fire, and perhaps what you really need is the gentle rain and the still small voice. Don't ask me again, "Where's the power?" It's already here.

It's power for witness to this sick and hungry, this oppressed and frightened, this lost world. It is power that will witness to that world that there is a Savior, that there is a Lord, and He is Jesus Christ, and the way to Him is through the Spirit. You shall have power when the Spirit comes, and you shall be my witnesses to the end of the earth. There's the power.

Samuel H. Moffett, Professor of Ecumenics and Mission, Princeton Theological Seminary, concluded his address at the Presbyterian Congress on Renewal January 10, 1985 with the above thoughts.

"We have an increasing sense of urgency that God has called us to grow toward wholeness in Jesus Christ. As we have committed ourselves to move St. Andrews into a growth mode we see both the qualitative and a quantitative dimension which must mark our growth."

When you ask long-time staff member and teacher Peggy Caudell what makes St. Andrews grow, she says, "The fabulous program staff who develop the many activities that attract people of every age and interest, helping them to grow in Christian faith. Our growth in numbers of members has been the result of commitment and involvement. Guest speakers remark that there is a special spirit at St. Andrews. It has to be the Holy Spirit working in each one of us."

Members who are hearers of the Word on Sunday are doers of the Word during the week, loving the Lord and their neighbors, as Jesus commanded. Members' lives are

About 500 single adults gather each week for study, inspiration and service to others. A Divorce Recovery Workshop has ministered to more than two thousand persons undergoing the tragedy of separation and broken families.

The Youth Department staff and thirty adult volunteers give of their time and love to junior high, senior high and college young people.

Infant, toddler and preschool programs extend a ministry in and beyond the bounds of members' families to include hundreds of children in the neighborhood.

"There is a Time to Break Down and a Time to Build Up."

Since St. Andrews Church was founded, physical plant facilities never have been sufficient for long. In 1947 a small group met in a mortuary chapel, and Rev. Thomas M. Gibson of the First Presbyterian Church in Long Beach preached on "The Church's One Foundation."

In 1948 ninety-two Presbyterians met in the high school, organized a church, adopted a \$6,900 budget, and in 1949 bought 2½ acres on 15th and St. Andrews Road. Next year their first building was completed at a cost of \$62,000.

In 1954, during the ministry of Rev. James Stewart, a \$200,000, 450-seat sanctuary was built. 1957 brought a fellowship hall, and two church school buildings. In 1958 Grace Hoag Memorial Chapel was given to the church. Stewart Lounge was added in 1963, during the

Wee Kirk Conference

(for small churches)

October 21-23, 1985

Montreat Conference Center
Theme: Stretching the Horizons

of the Wee Kirk

For further information:

Covenant Fellowship

of Presbyterians

PO Box 8307

Chattanooga, TN 37411

615/894-6389

The Shorter Catechism

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Concord
October 3, 1985

Uncle Sam and Aunt Ellen

Dear Family,

Seems an age since I said good-bye to Mom and Chuck and Joanna in Hong Kong. What a wonderful trip, and what nice memories. I still have not had a chance to organize my slides, beyond going through them once--but there are a few nice ones that I will try to get copied. Seeing Chuck and Joanna was a lovely way to end the trip.

Things have been frenetic--well, insane--since I got back. I plunged into a full schedule at work, plus some things that I had hoped would be resolved by others while I was away, but weren't, but the most difficult thing to come back to was the Supreme Court's decision in the Hitchcock Clinic case, which went against us. That would have been disappointing enough, but what made it heartbreaking was that the Court, from the opinion, obviously had not understood either the facts of the case or the legal basis for our argument. I suppose one could infer that our brief had not been very good, but I know that is not so, and I can only conclude that in the press of deciding a number of cases before one of the sitting justices resigned this summer, they didn't read the materials we gave them, including a 200-page Agreed Statement of Facts, to which both sides had stipulated. I've never come so close to quitting the law!

Karin has also accounted for a good deal of my time, and some of the nicest parts of it. We saw a good deal of each other in the two weeks before she started school, and have seen each other weekends since, except for a long weekend I took in the Presidential Range of the White Mountains with Bob and Art, two friends from my men's group. Karin has been under a lot of stress too, and the crowning blow was when her car gave out on her as she left Cambridge last Friday morning three hours ahead of Hurricane Gloria, to come spend the storm with me, and she ended up spending it in a Red Cross shelter in Lawrence, half-way between! Her family is visiting this weekend--her, not me.

M and J and Ian visited a day after I got back from China. I was delighted to see them, and we had a neat weekend together (photos attest), but the next time they come from Wolfeboro, I want a little better notice!

I'm working very hard trying to get ready for the move to Canterbury. The new furnace is in, and the plumbing, but not the bathroom fixtures. The floors have been sanded, but still need another coat of polyurethane, and the walls have been stripped and patched, but we have to get them painted and papered. Then I actually have to move--ugh! Actually, I'm terrifically excited about it. Hope to move the weekend of the 12th to 14th. Address and phone will be:

Cogswell Hill Road, Box 91-A
Canterbury, New Hampshire 03224
603/ 783-4837

Much love,

Howie

Hope to see you for Thanksgiving!

H. Moffett
& Carpenter St.
Concord, N.H. 03301

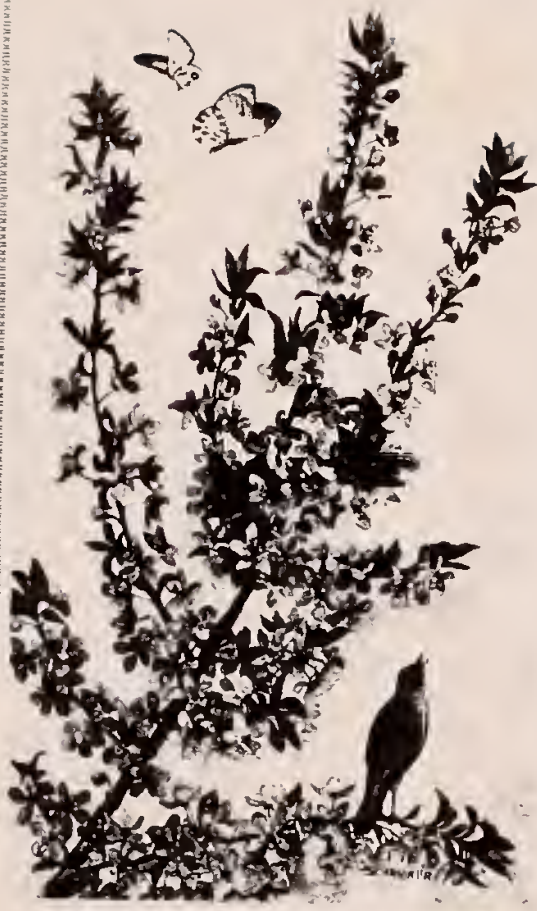


22
USA

Public
Education

Dr. and Mrs. Samuel H. Moffett
31 Alexander Street
Princeton, New Jersey 08540

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date for January 4th (Saturday) at 5:00 p.m. The wedding will be a small, intimate service, followed by a simple reception for our friends. We are hoping that you will be able to come. The service will include both of you, Clay's mother (if she can come), the Maid of Honor and her husband, the Best Man and his wife, ~~Clay~~, Clay, me and the minister. The Church will still be decorated for Christmas & will be lovely. The reception will include approximately 50 of our friends. (☆☆ Also, Janise & Dawn at the wedding.) Afterward we would like to go out for dinner with the "wedding party". I'm afraid that our accommodations are rather primitive and small here, so you would probably be more comfortable staying in a nearby motel. You are welcome to come early but following the wedding we will be going camping in the Superstition Mts for a week. Then I come back for comps!

We are looking forward to this important and meaningful event and to

NOV 7

Hi!

This semester is going so fast. I am busy studying for my "comps" (comprehensive Master's exams) which will be given January 14 & 16. Also doing my course work and working 10 hours/wk as Research assistant for one of the Ed Psych professors. I've finally eliminated all the extraneous obligations and jobs that I had left over from this summer and feel much better about being able to focus my attention on school again. Clay has been so helpful in encouraging me to continue & do well in school. It is still a struggle and everyday I feel the full range of ambivalent feelings but I am just trying to keep going, get thru comps & see what it looks like from that standpoint before making any further decisions. Clay & I went to see our minister about getting married. We set the

sharing it with those who are
special to us.

Clay has registered at DeVry
Institute for their Electronic
Technology program (18 months).
He will start in their Spring
Trimester (March). He is still working
out the funding details.

I don't expect other members of the
family to be able to attend our wedding.
The time together this summer was
very special & I look forward to
more opportunities like that in the
future -

Love to you both,

Nelle



A Special New Year's Announcement

Charles and Joanna Moffett announce a special Christmas gift and the start of a substantial new joint venture:

DO EUN KYUNG

operating in America under the name of Laura Marie Moffett.

Initial Investment:	Substantial
Cost to Complete:	Subject to review, but beyond the control of management.

Date of Incorporation:	December 28, 1985.
Acquisition by U.S. Parent Co.:	Christmas Eve, 1986, Seoul, Korea.
Listed on the Hong Kong Stock Exchange:	January 9, 1987.

Licensed under the Laws of:	The Republic of Korea. The United States of America (registration pending). The British Colonial Office (subject to a determination that Laura is not a threat to the security of the British Crown Territory of Hong Kong).
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The undersigned originated and provided irreplaceable assistance in the completion of this venture:

Dr. & Mrs. Howard F. Moffett, Taegu, Korea

Acquisition support and financing provided by:

The First National Bank of Chicago
Hong Kong International School
Ae Rak Public Health Hospital

Dr. M.C. Lam, The Chinese University of Hong Kong
Mr. Alan Hollis, Bensenville, Illinois
Dr. & Mrs. Joseph Spradley, Wheaton, Illinois

Controlling Shareholders:

Charles and Joanna Moffett
Apt. 9B, Garden Terrace No. 3
8A Old Peak Road, Hong Kong
(852) 5-234-503

*Dear Sam and Eileen,
How are you? Good to talk to
you from Taegu! We are very
thankful to God for giving Laura to us! She's made a pretty
smooth transition. Charlie's parents have been such a help -
without them we certainly wouldn't have Laura! →*

my school has allowed me a 6 week leave. my mom comes tonight for 2 weeks. Then, when I return to work, it will be ~~for~~ part-time. The school has been awfully considerate.

Charlie's in S'Pore on business and staying w/ Sam. He's busy these days.

Laura has just learned to walk. In the past two days she's given up crawling. She responds to: (forgive my transliterations!) "Choi" by bowing to the floor and "Anyang" by nodding her head sharply, and "Manseh" by raising her hands above her head!

We really love her, and hope you can meet her soon. Please come see us if you have any opportunity! we think of you very often.

much love,

Joanna and Charlie.

What books are you two working on?

~~July 1981 - 921 - 9049 S. Muffett~~ - Class Schedule
Minutes Summary

Fall - 1981 - EC ~~32~~ 11 Modern Miss. + Economics

Spring - 1982 - EC 33 - Cross Currents in Missions Today.
EC 40 - Early Asian Christianity

Fall 1982 - EC 11 Intro. to Economics + Missions

EC 43 - Churches of the 3rd World

Spring 1983 - EC 22 - Hist. Develop. of Ev. Expansion

EC ~~40~~ 41 Contemporary Asian Christianity

EC 34 - Cross Currents

Fall 1983. ~~EC 30~~ - EC 11 Modern Miss. + Economics

Spring 1984 EC 50 - Christianity of Culture.

EC ~~33~~ 33 - Cross Currents in the World Today.
EC 35

Fall 1984 - EC 11 Modern Miss. + Economics
EC 22 Hist. Develop. of Ev. Exp.
EC 39 Cross Cultural Missions
EC 40 - Early Asian Christianity

Spring 1985 ~~EC 30~~ EC 36 - Cross Currents in the World Today.
EC 41 Contemporary Asian Christianity
EC 22 Hist. Develop. of Ev. Expansion
EC 43 Churches of the Third World.

Fall ~~1985~~ EC 22 Hist. Develop. of Ev. Exp.
EC 41 Contemporary Asian Christianity

~~Spring 1986~~

Fall 1985

S. H. Muffett 1954, 1981-1990

EC 11 Modern Miss. + Economics

~~EC 30~~ EC 39 Cross Cultural Missions

EC 39 Cross Cultural Missions

EC 41 Cont. of Asia Christianity
(S. Asia)

~~EC 33~~

EC 39 Cross Cultural Missions

EC 22 - Hist. of Missions

EC 53 - Cont. E. Asian Christianity

Spring 1986

Harber

Warren J.

Ph.D.

Professor

Fall 1986 EC 11 Modern Miss. + Economics

EC 39 Cross Cultural Missions

EC 43 Churches of the Third World: Survey

Spring 1987 EC 22 Historical Develop. of Ev. Exp.

EC 33 Cross Currents in the World Today.

Spring 1990 EC 41 Contemporary Asian Christianity